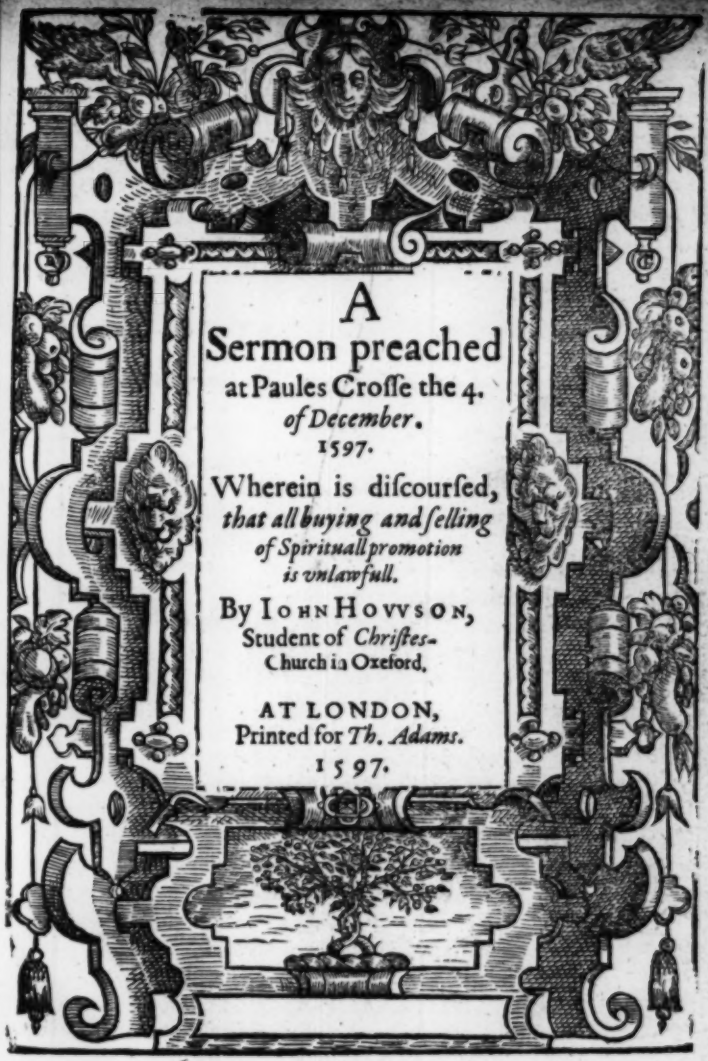


A Sermon preached at Paules Croſſe the 4. of December. 1597.

Wherein is diſcourſed, *that all buying and ſelling of Spirituall promotion is vnlawfull.*

By IOHN HOVVSON, Student of *Chriſtes-Church* in Oxeford.

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A Sermon preached at Paules Crosse the 24. of *December* 1597. by *Iohn Howſon*, Student of *Chriſts-Church* in *Oxford*.

The text.

And Ieſus went into the Temple of God, and caſt out all them that ſold and bought in the Temple, & ouerthrew the Tables of the money-changers, and the ſeates of them that ſold doues:
And ſaid to them; it is written, mine houſe ſhall be called the houſe of prayer: but yea haue made it a denne of theeues. Mat. 21.12.& 13.



IT is affirmed by them that haue beſt laboured, and euen ſpent their ſpirites to diſcouer the profound myſteries of the holy ſcriptures, that the text *contextus*, the *webbe* of it, is ſo cunningly and ſo skilfully wouen by the holy ſpirit of God, that it is, *omnibus acceſſibilis*, but *pauciſſimis penetrabilis*; that is to be handled & felt of any man, but few eies can pierce to the ground-worke of it. Which truth wrought this confeſſion in *Chryſologus* an ancient learned and deuout Writer, ſo called for the golden ſentences which proceeded from him, that *Singula ſcripturæ verba, ſi libris ſingulis mandarentur, &c.* which is, If there were a booke written, a particular booke of euery particular word almoſt, in the holy Scriptures; yet the myſteris of them could not by that meanes bee ſufficiently diſcouered to vs. *Aug. Epiſt. 5.* *Serm. 64.*

Wherefore (right Honourable,&c.) it is not to bee expected at my handes, that in this ſhort time, limited to the meaſure of my ſtrength and your patience, I ſhould deliuer vnto you whatſoeuer is noteable or noted alreadie by ſo many reuerend and learned Fathers (old and new) of the litterall, hiſtoricall, morall, or allegoricall ſenſe of this ſcripture; nor to make application according to the variety and abundance of ſenſe, which the ſpirit of God hath imparted to you, moſt reuerend Fathers and learned Diuines: for I doe not preſume to ſpeake that *quod potiſſimum dicendum eſſet*; which is indeed moſt fitte to bee ſpoken; ſeeing it is a great matter, and aboue the common and ordinary reach, *nihil dicere quod dicendum non eſt*: to ſay nothing which were not better vnſaid, than ſpoken.

Hug in Eccleſiaſt. Hom. 1.

Wherfore as Saint *Luke* diuided his firſt Sermon, πρῶτον λόγον *Act.* 1. his Ghoſpell, which comprehended the whole life of our Sauiour Chriſt, into two partes, into thoſe things, *quæ cœpit Ieſus Facere, & Docere*; which hee did, and which hee taught, into his Dooings, and into his Sayings: ſo doo I diuide this Text, *in Factum, & Dictum*; into a Deed of his, and into a Speech of his; into an Action of his, and the Reaſon of it. The Action in theſe wordes, *And Ieſus went into the Temple of God, and caſt out all them that ſold and bought in the Temple, &c.* The Reaſon; *And ſaid vnto them it is written, &c.*

Act. 1.

The Action. The Action was a reformation of certaine abuſes or prophanations of the Temple of God: In which I obſerue theſe circumſtances. Firſt the Author, *vvho*; ſecondly the Time, *vvhen*; thirdly the Place, *vvhere*; fourthly the Matter, *vvhat*; and fiftly the Manner, *how* this reformation was performed.

1. The author. For the firſt, the Author of this reformation is our Sauiour Chriſt Ieſus, who performed it not as a man onely, or the true ſonne of the bleſſed Virgin *Mary*, or the ſuppoſed ſonne of *Ioſeph*, not as hee was *factus ſub lege*, Galath. 4. *made vnder the law*; nor to ſuffer *in the fleſh*; 1. Pet. 4. nor to bee *crucified concerning his infirmitie* 2. Cor. 13. but as the

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onely begotten of God, *the chiefe Priest*, and *the King of Kinges, whose dominion is from sea to sea, and from the riuer to the endes of the land.* Psal. 72. whose office and authority, that is his Kingdome and Priesthood was prefigured by the two crownes, the siluer and the golden crowne, which were hung vp in the Temple. *Zach.6.*

Now in this Author of this reformation, I obserue for this present, two things, which are required in al good reformers. One is his authority, that hee is a King and a Priest: the other his conditions and qualities, that hee is without fault him-selfe that reformeth other. Without the first, that is authority, there can bee no reformation; without the second, hardly any good reformation. Two thinges required in a reformer.

That it was performed by our Sauiour who was King and Priest, it argueth how conuenient the counsell and knowledge of the Priest is, for the ciuill magistrate in reforming the Temple: for as the Priest may attempt nothing, no alteration without the prince (and therefore Saint *Paul* when hee came to *Athens*, though hee saw Idols and Altars, and one *ignoto Deo*, to the vnkowne GOD yet hee offered no violence, but preached vnto them the *GOD which they knew not*; and though hee saw Idols and Idolatry in the Temple of *Diana*, yet hee offered no violence; but preached only, *they were not Gods that were made with handes*; and pulled not downe the signe of *Castor* and *Pollux* in the shippe of *Alexandria* that carryed him to *Rome*:) so it is conuenient that the Princes and ciuill Magistrates in their reformations of the Church and Religion take counsaile and aduise of the Priestes and the Prophets: and therefore King *Dauid* when he would haue built the Temple, hee sent for the Prophet *Nathan*, and tooke counsaile of him. And *Ioas* did nothing amisse in the presence of God, so long as he was informed by *Iehoiada* the Priest. And *Ezechias* did the thing that pleased the Lord, and remained stedfastly in the waies of *Dauid* his father, while *Esay* the great Prophet, and faithfull in his vision, commanded him. And God stirred vp the spirit of *Zorobabel*, the Prince of *Iudah*, and

I. Act.27. Act.19. Act.28. 2.Sam.7. 4.Reg.12. Eccles. 48. Agg.2.

and the ſpirit of *Iehoſua* the high Prieſt, that they ioyntly together might reſtore the building of the Temple; all which argue, that the wiſdome and knowledge of the Prieſt is to be ioyned with the authoritie of the Prince in eſtabliſhing or reforming the Church of God.

Secondly, that it was performed by our Sauiour Chriſt, who was *holy, harmeleſſe & vndefiled; who did noe ſin*, as Saint *Peter* ſaith, *who knew no ſinne*, as Saint *Paul* ſaith; who *hadde no ſinne in him*, as Saint *Iohn* ſaith; and therefore might ſafely ſay, *which of you can rebuke me of ſinne?* It argueth that they which are reformers of Churches, yea and of Commonwealths, ſhould be *holy, harmeleſſe, vndefiled, and vncorrupt*, as much as may bee, leaſt vnder the colour of reformation they bring in a deformation, and where they bee choſen to bee *Rephaims*, that is, Phiſitions or reformers of vices, they become *Zanzumins* corrupters, wicked and abhominable. For although *ex malis moribus bona leges cauſaliter*, Euill manners are the occaſion of making good lawes: Yet wicked men are ſeldome the authors of good lawes: but *Valerius Flaccus, turpiſſimus author erit turpiſſimæ legis. Valerius Flaccus*, a wicked and corrupt man, will bee the author (as farre forth as hee may) of a wicked and corrupt law: or if not of a wicked law, yet of a cunning law, with a faire gloſſe and pretence of the common wealth, when hee is indeede *intentus ſibi*, attentiue onely to his owne profite and priuate gaine; with a faire gloſſe and pretence of the ſafety of the ſtate, when hee ſeeketh to ſatisfie his owne malice, or effect ſome reuenge; as the Prieſtes and Phariſies made a law to put our Sauiour Chriſt to death, leaſte *the* Romains *ſhoulde come, and take away both their place and their nation*; with a faire gloſſe and pretence to maintaine the priuiledges of the people, or the authority of the Senate, as amongſt the *Romaines*, when *pro ſua quiſque potentia certabat*, euery man endeuoured to aduance and increaſe his owne honour with a faire gloſſe and pretence to relieue the poore, when; *ex ipſo remedio morbi naſcuntur*, pouerty is increaſed in ſome other eſtate. Theſe and a number the like, are the iſſues

2.
Heb, 7.
1 Pet, 2.
2 Cor, 5.
1 Ioh, 3.
3. Iohn.

Deut, 7.

Vell. Paterc.

Pachimer.

Ioh, 11.

Salin Cat.

Plin. l. 3. ep. 20.

sues and effects, when wicked and corrupt men do aspire to the place and authority *emendandi, id est, disperdendi*, as *Plinie* saith, of *reforming that is deforming a state:* whereas if they bee holy, and iust, and incorrupt, as our Sauiour Christ was, I say not in essence, but in imitation: nay but as iust as *Lycurgus* the heathen was, who was the maker of most seuere, but most iust lawes, the reformation would bee iust, though somewhat seuere, as was this reformation of our Sauiour Christ. *Seuerissimas sed iustissimarum legum author.*

For the Time if we consider it, in respect of our Sauiour Christ, as in what time of his life it was done, as wee consider and obserue in what yeare of a Princes reigne he beginneth his reformation; as it is said, in the 23. yeare of *Ioas* reigne hee repaired the Temple; and *Iosias* in his 18. yeare reformed religion: may it please you to vnderstand that it was done towards the end of his life, when hee was euen now going to his passion. And least you should gather hereby, that the reformation of religion, or of the Church, or abuses thereof, should bee the last thing which a good Prince or Magistrate should regarde, when *Aristotle* could say; that with euerie good Magistrate, in euery good Common wealth, πρῶτον καὶ θειότατον ἁπάντων *the first and the chiefest thing is, the regard of establishing or reforming of religion, and the Church of God*: you shall vnderstand, that with the like action he began his office, as it appeareth in Saint *Iohns* Gospell, where also with a whip of little cordes, presently after his first miracle, at his first comming to the Temple, hee cast out the sheepe, and the oxen, and the sellers of them: So that if *Omnis Christi actio* be *nostra instructio*, euery action of our Sauiour Christ bee a lesson for vs, wee may learne by this that it is not onely the last office, which a good Prince or Magistrate should put in practise, to reforme the abuses in the Church of God, but the first also; and not onely the first, but also the last, the *Alpha* and *Omega*, and not the first and the last, but his continuall endeuour. And therefore where all ancient Writers agree that this was put in practise twice by our Sauiour; some learned men of later

2. Circumstance, The Time. 4. Reg. 12. 4. Reg. 23.

Polit. l. 7. cap. 8

Iohn. 2.

Aret. super. 21 Matth. later time say, *Ter hoc fecit Christus*, Christ did it thrice. First in the beginning of his preaching; *Iohn* 2. Secondly, *in die palmarum*, that is in this place; and thirdly when hee returned out of *Bethania*, and curſed the Fig-tree. So that

Mark. 11. if it bee demanded what is the firſt dutie or vertue of a Magiſtrate; wee may anſwere out of this example; to reforme the abuſes and prophanations in the Church of God? And if wee demaund what the ſecond dutie or vertue of a Magiſtrate is? wee may anſwer out of this place; to reforme the abuſes and prophanation of the Church of God? and if we demaund what is the third dutie or vertue of a Magiſtrate; wee may anſwere; To reforme, &c? Not that the Common-wealth or ciuill affaires ſhould be neg-

1. Pet 2. lected but becauſe if the ſubiects doe, *Deum timere*, Feare God, that will follow naturally which lyeth orderly in the text, they will *Regem honorificare*, Honour their King: if they feare God, they will honor their King: and as *Cyrus*

Xenoph. in Cyropæp. 8. could ſay very well, if all the ſubiects were θεοσεβεῖς, *true ſeruants of God, they would giue the King his honor.*

If wee conſider the time in reſpect of the ſeaſon of the yeare, or according to the diuiſion of dayes, which the wiſe man maketh, where ſome dayes are ſayd to bee *choſen and*

Eccleſ. 33. *ſanctified*, as the holy-dayes and ſolemne feaſts; and ſome to be *numbred* onely, as the firſt or ſecond of ſuch a month: both this reformation and the former *Iohn.* 2. was, *in feſto Paſchatis*, when hee came to *Ieruſalem* to celebrate the feaſt of the Paſſeouer. For at three feaſts in the yeare, all the

Deut. 16. males were bound by the lawe to appeare before God in *Ieruſalem*, in the feaſts of *Eaſter*, *Pentecoſt*, and the *Tabernacles*. And although as *Lyra* noteth in two feaſts of *Pen-*

Lyra ſuper. 2. cap. Iohn. *tecoſt* and the *Tabernacles*, thoſe that dwelt farre off were ſometimes diſpenſed with; yet there was no diſpenſation for the feaſt of *Eaſter*. Now our Sauiour Chriſt vntill his Paſſion did obſerue the lawe duly, and conſequently at theſe feaſts did aſcend to *Ieruſalem*.

Now it is probable that to the imitation of this, it was prouided in former and ancient times of Chriſtianitie, as appeareth

appeareth *in Concilio Agathenſi Can.* 18. That all Chriſtians of lawfull age ſhould ioyntly together at their pariſh Churches receiue the Sacrament of the Lords ſupper, at three ſpeciall feaſts in the yeare, at the feaſt of the *Natiuitie, Eaſter,* and *Pentecoſt*: and although a diſpenſation were admitted ſometimes at two of theſe feaſts, yet at *Eaſter* (no remedie) all ſhould receiue. Which kinde of imitation of ſome ceremonies of the old law, obſerued by antiquity, I cannot condemne: For although *old thinges are paſſed away*, yet behold new thinges are come in their place. And although all things are not to be made and ordered, as *Moyſes* was commaunded to make the Tabernacle, κατὰ τὸν τύπον, *according to the example or patterne that was ſhewed him in the mount*; that is according to the example of the old law: (for we refuſe the carnall obſeruations of the law, and ſuch types and figures as repreſent our Sauiours comming in the fleſh, or thoſe benefits and bleſſings which were proper and peculiar vnto the Iewes) yet as the Iewes had a King, though their kingdome be now aboliſhed; ſo we haue a new King, *Vbi eſt qui natus eſt rex Iudæorum?* a King which is borne both to Iewes and Gentiles. And as they haue an old Teſtament, ſo wee haue a *new Teſtament:* and as they had the ſpirit, ſo we haue a *new Spirit*; *I will giue vnto you a new heart and a new Spirit*: and as they had Commaundements, ſo wee haue a *new Commaundement*; *A new Commaundement Giue I vnto you:* and as they had an inheritance promiſed them, the land of *Canaan*; ſo wee haue a new inheritance promiſed vs; *I ſaw a new heauen and a new earth*: and as they had their Temple, ſo we haue our Churches: and as they had their Sacraments, ſo we haue our Sacraments: and as they had their Sabboth, ſo wee haue our Sunday: And as they had their Feaſtes, ſo wee haue our Feaſtes and new Holydaies, to put vs in minde of thoſe bleſſings we haue receiued of the bounty of God: one feaſt to remember his Natiuity, another to put vs in minde of his Paſſion, another of his Reſurrection, another of his Aſcention, another of other ſpirituall bleſ-

Concil. Agath. ſub Xiſto. 3. circa. anñ. 442.

2. Cor. 5.

Heb. 8.

Math. 2.

2. Cor. 3.

Ezech. 36.

Iohn. 13.

Apoc. 21.

ſinges, either performed to vs by our Sauiour Chriſt or his bleſſed Apoſtles.

And no doubt if ſome ceremonies were neceſſary to bee obſerued among Gods people to retaine the memory of bleſſinges receiued, and maintaine the hope and expectation of the Meſſias to come, ſeeing wee that are Chriſtians are as vnthankfull and forgetfull of the manifold bleſſings of God as they were, & it is as hard a matter & as miraculous to vs, to beleeue that which is paſt 1600. yeres ſince, as for thē to beleeue that which was to come, ſeeing neither they, nor wee, are eye-witneſſes of it, but giue credit to other; they to their Prophets whom in things to come they firmely beleeued; we to our Euangeliſts & Apoſtles whome we cannot deny, or ſuſpect in things that are paſt; wee haue as good vſe of our rites and ceremonies as they had of theirs. I giue this breefe note the rather becauſe as S. *Baſil* complained of his time, it is reckoned a great fault and

Baſil. ep 70.

euen ſuperſtition amongſt vs, *Si quis paternas traditiones diligenter obſeruet*, if a man obſerue dilligently the rites and ceremonies commanded by the Church and receiued from all antiquity.

And yet heere wee finde that our Sauiour Chriſt according to the ancient cuſtome of the Iewes goeth vp yearely to *Ieruſalem* to celebrate the Paſſeouer, and ſatisfie the lawe and the ceremonies of the lawe, that reached not to him: and ſuffered him-ſelfe to bee circumciſed, which needed not euen by the reaſon of the lawe, becauſe he was *intacta matre natus*; and his mother fulfilled the ceremony of purification, which was not neceſſary, becauſe ſhe was not comprehended vnder the lawe, for *non ſuſcepto ſemine conceperat*; ſhee conceiued not as other wo-

Luke, 2.

men did, but was ouerſhadowed by the holy Ghoſt: and he was ſubiect to his parents, which was not *ſubiectio neceſſitatis*, but *pietatis*, not matter of neceſſity, but rather exam-

Lyra.

ple of piety and obedience: and here we find him not onely

Super Ioh. 2.

obſeruing the ſabboth, but other ſollemne feaſts, to teach vs, ſaith *Marlorat*, to come to Church on holidaies, as well

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as on Sundaies. A great negligence or rather contempt by little and little crept in amongſt vs, I meane not them that are irreligious, and little regard any ſeruice of GOD, but euen of ſuch who haue euen in their mouthes, though not *templum Domini*, the temple of the Lord (for they regard not the place,) yet *Sabbatum Domini*, the Lords Sabboth; but thinke no day holy, or lawfull to be deuoted to the ſeruice of God, but the ſeauenth day onely.

But as the Iewes beeing too much affected to the letter of the law, or miſled by the Phariſies the interpreters of it, thought the fift Commaundement to be violated onely by murther and ſlaughter of a man, and the 6. cõmaundement broken onely by actuall adultery; but our Sauiour playing the interpreter, telleth them, *Verely, verely I ſay vnto you, that hee that is vnaduiſedly angry doth murther*, and *hee that looketh after a woman to luſt after her doth commit adultery*, though there be difference in the ſins: ſo we ſay vnto you who thinke the violating of the ſeauenth day, to bee onely againſt the fourth commandement, we ſay that the breach and prophanation not only of the greater ſollemnities, *viz. Chriſtmas, Eaſter, Whitſontide*, &c. are the breach of the Sabboth, but alſo the prophanation of the ſmaller feaſtes, which are appointed for the ſeruice of God, and the memory of thoſe bleſſings we haue receiued by the meanes of his ſeruants, is the breach of the Sabboth. And therefore in the holy Scriptures we finde, not only the ſeauenth day called the Sabboth, but al other feaſts & holy daies, either appointed by God, or the lawfull Magiſtrate, as in the 23. of *Leuit.* where the firſt day of the ſeuenth moneth, and many other feaſts are called the Sabboth: And leaſt you ſhoulde thinke that theſe feaſtes had the name onely of a Sabboth, and not the ſollemnization; you may reade that *Heſter* & *Mardocheus* in remembrance of the deliuerance of the Iewes, proclaimed a feaſt or holydaie to be obſerued yearely, and added this law, *Nulli liceat hos duos dies abſq; ſolemnitate tranſgere*: that it ſhould be lawfull for no man to paſſe ouer thoſe daies, but in great ſollemnity; and the Math. 5. Leuit. 13.

Enæuia. new feast instituted by *Iudas Machabæus*, our Sauiour ob-
Ioh. 10. serued, as wee read in the Gospell; and walked not in the streetes, but came *In portucum Solomonis*, into the house of God, into that place where in all probability, hee did vse to teach, when it is said he came into the Temple: and thus far by occasion of the second circumstance.

The third circumstance. The third circumstance is the place where he began this reformation; and that was in the Temple of God, *and Iesus went into the Temple of* GOD. S. *Chrisostome, in opere imperfecto*, or the author whosoeuer, noteth it to bee the property of a good sonne, first to visit his fathers house when hee commeth to towne, and performe that duety and honour which is due vnto him: And here wee see, our Sauiour Christ when he commeth to *Ierusalem*, first to visit his fathers house *Templum Dei*, the Temple of God, though now for the abuse thereof it might bee called *Templum Iudæorum*, the Temple of the Iewes, as Saint *Iohn* calleth the
Ioh 2. feast of the Passouer, *Pascha Iudæorum*, not *Pascha Dei*, be-
Origen. Ibid. cause the Iewes abused it by their inuentions, as Saint *Origen* noteth vpon that place; but considering the first institution, he calleth it the *Temple of God*, though by abuse it was become *a den of theeues*. And wherein should a good sonne rather busie himselfe, than in reforming the abuses of his fathers house, the gouernment whereof is committed to him,
Luke, 2. as our Sauiour tolde *Ioseph* and his blessed mother; *must I not goe about my fathers businesse?*

Now although the people were called the people of GOD; and the Cittie, the Cittie of God, as wee read euery where in the Psalmes and Prophets, though as it is in the
Esay, 1. prophesie of *Esay*, *The faithfull Cittie was become an harlot*, and *had neither Iudgement, nor Iustice in it*, and the people of God become, *a sinfull nation*, and *a people laden with iniquity*; yet he beginneth not his reformation there, but in the *temple of God*.

Giuing this as a lesson by his example to all Princes, and Magistrates to whome it may appertaine, that as a Phisition when hee comes vnto a sicke man, first demaundeth the

state

ſtate of his ſtomacke, and laboureth eſpecially to order it, (becauſe if the ſtomacke bee ſounde, the body is ſtrong, if the ſtomacke be ſicke, the whole body is weakned;) ſo the Magiſtrate when hee findeth the bodie of the common wealth diſeaſed, or diſtempered, let him firſt inquyre after the ſtomacke how that is affected, that is, what is amiſſe in Church and Church-men; for from thence as from the roote, or from the heart, or from the fountaine, or from the ſtomacke, proceedeth the health, or the diſeaſes, the ſinnes or the vertues, of the Prince and the people: as S. *Chryſoſtome* obſerueth, *De templo omne bonum egreditur, de templo omne malum procedit*, From the Temple commeth all good, and from the Temple proceedeth all euill: For the vertues of the Prieſt are like the oyntment, *which being powred vpon* Aarons *head runneth downe to his beard and ſo along to the border and ſkirts of his garment*, that is, firſt affect the Magiſtrate, & them that are ſeated in higher places, and ſo by degrees the meaneſt people: and the ſinne of the Clergie is like a rheume, which aſcendeth out of the ſtomacke into the head, and from thence ſpreadeth it ſelfe, into all parts of the body: according to that of *Leuiticus*, *Si ſacerdos qui vnctus eſt peccauerit, faciet delinquere populũ*, If the Prieſt which is the annointed of the Lord, ſhall hap to ſin, he ſhal cauſe the people to ſin alſo. So that if the people be good and vertuous, the Prieſt may ſay as Saint *Paul* ſaid to the *Corinth. Nonne opus meum vos eſtis in Domino?* are not you my workemanſhip in the Lord? If the people be ill, they may ſay to the Prieſt, *Nonne deſtructio noſtra vos eſtis?* are not you our deſtruction? yea, no queſtion, you are our deſtruction. Wherefore though many other thinges were amiſſe amongſt the people of the Iewes, yet becauſe they proceeded from the diſorder of the Temple, as the effect from the cauſe, according to the counſaile of God by the prohet *Ezechiell, à ſanctuario meo incipite*, Begin at my ſanctuary; and the rule which his Apoſtle Saint *Peter* learned of him, that *iudgement muſt begin at the houſe of God*, he beginneth his reformation at the Temple of God.

Chriſoſt. in opere imperfecto.

Leuit. 4.

1. Cor. 9.

Hug. Card.

Ezech. 9.

1. Pet. 4.

The fourth circumstance.

But let vs consider the fourth circumstance what it was that he reformed there: *Hee cast out all those that sold, and bought in the Temple, and ouerthrew the tables of money-changers, and the seates of them that sold doues.* Now because these abuses, buying and selling, of sheepe, and oxen, and doues, and money-changers, and that in the Temple of God, may seeme somewhat strange vnto you, may it please you to vnderstand, that according to the commandement of God, all sorts of people from all the regions of *Iurie*, came vp to this most royall and ample Temple, especially on festiuall daies, to offer sacrifice vnto the Lord. The richer sort offered oxen, goates, sheepe, &c. the poorer sort, pigeons, and turtle doues, &c. But it hapned oftentimes, that they which came far off, brought no sacrifices with them; wherefore the Priests to make a prey of the people, as Saint *Ierome* noteth, sold them-selues, or caused to be sold by others, sheepe, and oxen, and doues, & whatsoeuer was necessary for the sacrifice: and for this merchandizing in the Temple, had their pretence out of the

Deut. 14. letter of the law; where they that dwelt farre off, were commaunded to sell their offerings at home, and with that money buy oxen and sheepe, &c. when they came to *Ierusalem*: Now the Priests seemed to prouide for this law, that none that came farre off might want sacrifices; but indeed vnder pretence of that, studied their owne prophane profit and gaine.

Now because it happened that some came thither that were so poore, that they had no mony to buy thē offerings, they placed there money-changers, who vppon securitie would lend them the mony: but because vsury was forbidden by the law, & yet they would make some gaine of their money they were contented to take smaller trifles, which would yeeld them money, as raysons and apples, and such kinde of stuffe, as they call κόλυβα, thinking by this meanes to auoid the law; whereas the Prophet *Ezechiel* saith *vsuram & superabundantiam non accipietis*; you shall not take

Ezech. 22. either vsury or increase.

Others

Others that are learned are of opinion, that these money-changers, these κολλυβισταὶ as they be called in the text, were placed there to change their monies that came to that place to buy their sacrifices, as to change greater money for smaller, or gold for siluer, or forraine money for currant money; and were called κολλυβισταὶ of κόλλυβος, which signified an haltepenny, which was giuen for the change, which may be gathered to be more probable, because Saint *Iohn* calleth them κερματισταὶ of κέρμα, which signifieth small money, and serueth for change; so that it shoulde seeme these money-changers, were such as *Caietane* noteth to bee in *Rome* for such purposes, *in gradibus Diui Petri*, vppon *S. Peters* staires. Ioh. 2.

Moreouer may it please you also to vnderstand for your better instruction in this story, and that you may perceiue what these abuses were, that the name of the Temple is sometimes taken properly and strictly *pro domo templi*, for the body of the temple, which was diuided into two parts, as our churches are, one was called *Sanctum*, the holy place, where there was the Altar of incense, the Table, and the Candelsticke; and the other was *Sanctum sanctorum*, the holy of holyest, where was the Arke of the Testament, and the two *Cherubins*: into that part that was called *Sanctum*, the Priests onely entred to offer incense, and none other; into the *Sanctum sanctorum* the high Priest entred only, and that but once a yeare.

Sometimes the Temple is taken more largely, and signifieth a certaine quadrangle compassed in with a wall, before the Temple; and it was called *Atrium Sacerdotum*, the Priestes Court, where there was an altar for burnt offerings; and into this not onely the Priests did enter, but the Leuites also, who did helpe them to flea and wash the sacrifices: now at the gate of this Court the common people stood, and offered their sacrifices to the Priestes. Into none of these places came our Sauiour; not into the *Sanctum sanctorum*, because he was not high Priest; not into the *Sanctum*, because he was no Priest; not into the Priests

Prieſts Court, becauſe he was neither Prieſt nor Leuite.

But beſide theſe, there were two other places to pray in, *ſub dio*, abroad in the aire; in one the men praid, in the other the women praid: and theſe *Atria* or Courts were called by the name of the Temple; as in the *Actes* it is ſaid, that *Peter and Iohn went into the Temple about the ninth hower to pray*. And this is the place which is noted heere by the name of the *Temple*, and to be thus groſſely abuſed by the meanes of the Prieſts. Now our Sauiour, to ſhew his zeale to his Fathers houſe, and his authority togither with his power, as alſo to informe vs, that no temporall or baſe gaine ought to be exerciſed in Gods houſe, but to bee reckoned foule and vnhoneſt, whatſoeuer faire pretence it may carry with it: finally, to ſhew that nothing was fitte for that place, but holynes and prayers and deuotion *he caſt out the buyers and ſellers, and the money-changers, and the ſeates of them that ſold doues, out of the Temple.*

Act. 3.

Lyra ſuper. 21. Matt.

Now out of this fourth circumſtance among many things worthy the obſeruation, they that haue to doo with the reformation of the Church or Common-wealth, may learn not to take away the vſe of good things, becauſe they be abuſed, but to remoue the abuſe, and reſtore the thing to his proper nature and firſt inſtitution: For our Sauiour finding theſe groſſe abuſes in the Temple, doth not offer to pul downe the Temple, or perſwade the Magiſtrates to turne it to prophane vſes, or to build them goodly pallaces or courts of the ruines of it; to conuert the veſſels of gold and ſiluer to their owne pleaſures, as *Baltaſar* did; or to the maintenance of their lawfull warres, or vnlawfull delights: but he taketh away the abuſes of it, he driueth out the buyers, and the ſellers, and the money-changers; and that which was appointed for *a houſe of prayer* and ſeruice of God, hee reſtoreth againe to the firſt inſtitution.

Eraſm.

For ſeeing all the eſtates of the world, the eſtate of Princes, the eſtate of Prieſtes, and the eſtate of the Nobility, yea and the eſtate of the people, where they haue any eſtate, *a parvis initijs ad maiora proficiunt*, doe by degrees enlarge their

their authorities, and of ſmall beginnings grow into greatnes, *donec in vitium vſq; luxurient*, and at laſt run, ryot and abuſe their authority when it is at the higheſt. If in our reformations we ſhould not follow this patterne of our Sauiour, but remoue good thinges for the abuſe of them; many ſtrange, many dangerous, and vnnaturall alterations would enſue both in the Church and Common-wealth. And wee finde by experience, that this argument *Ab abuſu, ad non vſum*, From the abuſe of good things to the aboliſhing of them, as it hath bred hereſies and ſchiſmes in the Church; ſo alſo rebellions and treaſons in the Commonwealth.

The *Manichees* altogether condemned Chriſtianity, becauſe there were found many ill Chriſtians: to whome Saint *Auſten* anſwered, *Veſtrum oculum maleuolus error in ſolam paleam noſtræ ſegetis ducet, nam & triticum ibi citò videretur, ſi & eſſe velletis.* Your malicious errour carrieth your eye to the chaffe onely of our corne: you might as eaſily perceiue the wheat, if you were ſo diſpoſed. The *Donatiſts* refuſed the Sacraments, becauſe the Prieſts were wicked which adminiſtred them: to whom Saint *Auſten* ſaid, *Neceſſe eſt vt ſemper erretis, quamdiu propter hominum vitia Dei ſacramenta violatis.* You can neuer poſſibly be free from errour, ſo long as you violate the ſacraments of God for the faults of men. The *Anabaptiſts* would remoue Princes and Magiſtrates, becauſe many haue abuſed their authority and gouernment: to whome we anſwere, though *Mali abutuntur rebus bonis*, Euill men abuſe good ordinances; yet, if a kingdome were not a lawfull ſtate and calling, holy *Dauid*, *Ioſias* and the like, would not haue bin Kings: for *Boni non vtuntur rebus malis*, thoſe that are good meddle not with bad matters: And wee finde that the rent in the kingdome of *Iſrael*, was becauſe, *Rehoboam* abuſed his gouernement: and the alteration of the ſtate of the *Romans* vnder the Kings, was becauſe, *Quæ honeſtè habere licebat, per turpitudinem abuti properabant*. For the common people by reaſon of their ignorance, *inuincible ignorance*, beeing not able to diſcerne between the true vſe of that which

Contra Fauſtum. lib. 5. cap. 11.

Contra lit. Petil. lib. 2. cap. 30.

3. Reg. 12.

Saluſt in Cat.

is good, and the abuſe of it; nor between that fault that
Th.1.queſ.41. art.6. proceedeth *ex natura facti*, out of the nature of the fact it ſelfe, becauſe it is *malum ſimpliciter*, ſimply euill, and that which proceedeth *ex abuſu boni*, from the abuſe of that which is good, which is *malum per accidens*, euill but by an accident; will allow of a tyranny, as Saint *Auſtin* noteth,
De bono coniugali cap. 14. which is the woorſt ſtate of Gouernement, *ſi regia clementia ſubditos tractet*, If hee handle the ſubiects with the clemency of a King; and condemne a Monarchy, the beſt kinde of gouernement, *Si rex crudelitate tyrannica ſæuiat*, if being a King he ſhew the cruelty of a tyrant, beeing not able to diſcerne betweene the iuſt vſe of an vniuſt authoritie, and the vniuſt vſe of a iuſt authority. They will with *Lycurgus* roote out all the Vines in a Countrey, becauſe men will be drunke, and euen mad with wine; whereas *Plutarch* ſaith, they ſhould rather digge welles and fountaines neere vnto them; and as *Plato* counſelleth, *Inſanum Deum alio ſobrio repreſſum, caſtigare*; that is take away the abuſe by mixing ſome quantity of water with it. They will with
Viues de Concord. lib. 4. *Cotta*, as *Cicero* reporteth, condemne reaſon & knowledge in men, becauſe oftentimes it is the cheefeſt inſtrument of ſin and iniquity, and beeing giuen vnto man as an excellencie aboue other creatures, doth make him much woorſe
De interiori domo cap. 30. than any brute beaſt. They will forbid reading and diuerſity of ſtudy, becauſe as S. *Bernard* noteth, *Prolixa lectio memoriam legentis obliterat*, Ouer much reading hurteth the memory of the reader; not conſidering with S. *Bernard*
Ibid. that often times *Crimen non eſt in rebus, ſed in vſu agentis*, the fault is not in the things, but in him that vſeth them:
Aug. de doct. chri. lib. 3. cap. 12. nor with S. *Auſtin*, that *In multis non vſus rerum, ſed libido vtentis in culpa eſt*, In many things not their vſe, but the diſorder of him that vſeth them muſt be blamed: nor that the
Ariſt. topic. 1. rule is not, *Cuius abuſus malus eſt, ipſum quoque malum eſt*; but *Cuius vſus malus eſt, id eſt per ſe malus eſt, ipſum quoque malum eſt*, that which may bee abuſed is euill, but that which cannot be well vſed; which is the ſame which the
Nauarrus enchir. cap. 14. Canoniſts haue, *Si vſus principalis alicuius rei ſit mortifer, mor-*

mortiferam quoque rem ipſam efficiet: that is, if the principall vſe of any thing be deadly, it ſhall make the thing it ſelfe of like nature.

Now our Sauiour here teacheth them another leſſon, not to pull downe Churches for the abuſe of them, or the abuſe of the Prieſt; but reforme the abuſe and retaine the good vſe. And although our Sauior when the Iewes were incorrigible, and would not be reformed, nor repent them of that ſinne of ſinnes, the putting to death, to ſhamefull death, that innocent Lambe, the very Sonne of God, our Sauior Chriſt Ieſus, threatned the deſtruction of the Temple, and the miſerable captiuity of the whole Nation, and perfourmed it: So that *Ieruſalem* became as *Iericho* was an *execrable thing*; for although *Iulian*, and the *Gracians* and the *Iewes*, endeuoured to repaire it and build it againe, yet it was impoſſible, by reaſon of earthquakes and fires from heauen, which conſumed the ſtuffe, and troubled the workmen, as *Theoderet* reporteth: yet this was but a remooning of their candleſticke, as I may call it, not the putting out of the Candle; a remooning of the Temple of God and the Prieſthood to another Nation, that is, to the Gentiles; not an vtter ſubuerſiō of Churches & eccleſiaſticall State; or to vſe our Sauiors words in this ſame Chap. *A taking away of the Kingdome of God from them and giuing it to a Nation that ſhould bring foorth the fruites thereof*: as when *Saul* became incorrigible, and abuſed his State, *Samuel* ſaid not, the Lord hath rent away the kingdome from *Iſrael* this day, and will haue no more Kings but Iudges, &c. but, *The Lord hath rent the kingdome of* Iſrael *from thee this day, and hath giuen it to thy neighbour, who is better than thou*: that is, hath remooued the inſufficient from the place of gouernment, and put in his roome one more ſufficient. To teach vs, that as for the ſinnes of Princes and abuſe of their State, the manner of gouernment is not altered by God, nor their priueledges abrogated, but the Office tranſlated to a fitter perſon; ſo, for the abuſe of Churches and Church-men, neither the Churches ought to bee defaced

Ioſua 6.

Theod lib. 3. ca. 10.

Ver. 43.

1. Sam. 15.

and ruined, nor the ſtate of the Cleargie to bee diſgraced and villified; but thoſe that are diſordered muſt bee diſplaced, and their honours beſtowed vpon better men. For this is a leſſon ſet downe in the rules of the law, as an *axiome* or *maxime* in nature, & not in a law poſitiue or humaine conſtitution, that, *Semel Deo dedicatum, non eſt ad vſus humanos vlterius tranſferendũ*; That which hath beene once dedicated to God, is not any more to bee tranſferred to the vſes of men. And it ſeemeth to bee ſo euident by the light of Nature, that children acknowledge it as *Plato* confeſſeth; who ſpeaking of a truth as euident as he tooke it, as that two and two make foure, *Nos dicimus* (ſaith he) *quod pueri ſolent; Quæ rectè data ſunt, eripi non licet*; We ſay as children vſe to doo: Thinges well giuen, muſt not be taken backe againe: and therfore no meruaile if it were a caſe ouer-ruled by the more ancient ſort of heathen Phyloſophers in their Courts of iuſtice, *Si facta ædes ſit, licèt collapſa ſit iam, religio tamen eius occupauit ſolum*: If an houſe hath bene once dedicated to God, though it be fallen down and vtterly decayed, yet the ſoyle is holy, and the ground religious, and not to bee imployed to ciuill or prophane vſes.

6. decret. de reg. iuris.

Plat. Phileb.

Plin. 2. Epiſt. lib. 10 Epiſt. 74 and 75.

The fiſt circumſtance.

The fifth circumſtance in the Fact, is the manner how our Sauiour performed this reformation, *Hee caſt out them that ſold and bought, &c.* An extraordinary courſe is vſed by our Sauiour, and therefore the more obſeruable. For whereas in all other places and againſt all other ſinnes hee vſeth wordes, and reproofes and reprehenſions; and thoſe alſo tempered with humility, mildnes and gentlenes: Heere he vſeth force and execution, and externall diſcipline, and preſent correction, by caſting them out of the Temple, by making a whippe of ſmall cordes, and ſo whipping thẽ out; by ouerthrowing the tables of the money-changers, and the ſeates and chaires of them that ſold doues: and whereas he ſaith of himſelfe, that hee *was ſent into the world, not to iudge the vvorld, but that the worlde might bee ſaued by him*; yet in this caſe, in this ſinne, in this abuſe, and prophanation of the Temple, as it were forgetting his accuſtomed

Iohn. 2.

Iohn. 3.

accuſtomed gentleneſſe, and the end of his comming, hee exerciſeth puniſhment, ſtriketh with a whippe, ouerthroweth the tables, caſteth abroad the money, and to conclude, caſteth them out of the Temple; and that by himſelfe alone, and with his owne hands.

If her excellent Maieſtie, beeing famous and renowned for her ſingular clemency, ſhoulde come to this Citty and with her own hands, puniſh a fault or miſdemeanor, it were a good argument that, that kind of ſinne were moſt odious vnto her; here our Sauior *the Prince of peace* and fountaine of mercy commeth to *Ieruſalem*, and with his owne hands doth puniſh the abuſes, and the prophanations of the temple of GOD. *Adam* ſinned, and hee ſent his Angels or Cherubins to caſt him out of Paradiſe. The wicked Sodomites ſinned, and hee ſent his Angels, and it rayned fire from heauen and conſumed them. The whold world corrupted their way vpon earth, and hee ſent raine from heauen and deſtroyed them with a flood. *Pharaoh* would not harken to his voyce to let the people goe, and he ſent Frogs and Graſhopers &c. and waſted his country. *Dauid* ſinned by numbring his people, and hee ſent an Angell and ſmote them with peſtilence. The Elders ſinned againſt *Suſanna*, and God ſent the Child *Daniel* to doe iudgement on them. Onely this ſinne of prophaning and abuſing his Temple, he correcteth and chaſteneth with his owne hands, he ſendeth not his Angels, hee ſendeth not fire, hee ſendeth not water, hee ſendeth not his Prophets, but hee commeth himſelfe and taketh puniſhment of them.

Gen. 3. Gen. 19. Gen 7. Exod 8. 2. Sam. 24. Dan. 13.

But you will ſay; How could this bee, that our Sauiour Chriſt, being one man, and vnarmed, without a guard or ſouldiers after him, without any humane authority or externall calling, in the preſence of the Prieſts and the Scribes, who hated him with deadly hatred, and at that preſent time ſought after his life, who made profit of thoſe buiers and ſellers, who alſo were many in number, and moſt attentiue and greedy after their gaine, and had (as I ſaid before) an honeſt pretence out of the law for this their marchandizing

ing; notwithstanding all these circumstances, without tumult, without noise, without contradiction or resistance, hee should bee able to cast them all together out of the Temple?

Hieron super 21. Matth. But the answere is plaine, That it was done by a miracle, as the ancient Fathers do iointly testifie: & S. *Ierome* saith, that this was the greatest of all his miracles. Some thinke saith he, ỹ the greatest miracle he wrought, was ỹ raising of *Lazarus* frõ the dead; & some thinke that the giuing of sight to ỹ blind was the greatest miracle; some the voice that was heard at *Iordane* when he was baptized; some his transfiguration in the mountaine, where he shewed his triumphant glory & maiesty: but saith he, of al the signes ỹ euer he wrought, this seemeth most miraculous in mine eie, that one man at that time contemptible, so far foorth vile & base in their eies, that he was afterwards crucified; in despight of Scribes & Priests, could cast out with whips such a multitude of men and cattle, which a pretty army of men could haue hardly performed: but (saith he) *Igneum quiddam & sidereum radiabat in oculis eius*; There was some fiery and starry brightnes that glistered in his eies; and the maiesty of his Diuinity did shine in his face: so that neither Scribes, nor Pharisies, nor Priests, nor buiers, nor sellers, durst resist & withstand him. And S. *Origen* saith, that this was a greater miracle then the turning of water into wine, because their *inanimata materia subsistit*; a matter without life & soule doth yeeld vnto him: but in this, *tot millium hominum domantur ingenia*; hee daunteth the hearts and courages of thousands of men. For you shall vnderstand, that some miracles were wrought vpon ỹ bodies of men, which we most admire, because they are subiect to the sight of our eies: & some vpon the mindes of men, *quantùm ad immutandas inferiores vires*, concerning the change of their inferiour faculties, as the Schoolemen say; which though they were more miraculous, yet to vs they seeme not so. And this distinction may bee gathered out of the *Hebrews*, where he saith; that God bare witnes to Christ, σημείοις τε καὶ τέρασι, *by signes and wonders*, καὶ ποικίλαις δυνάμεσι, *by diuers powers*, which wrought vpon the mindes and soules of men. The miracles which he wrought vpon bodies are obserued by you al, but the miracle which he wrought vpon their minds & soules were these

Ori. supra, Iob.

H.b.2.

these & the like: first, the informing of his Disciples with knowledge & vnderstanding, *I wil giue you a mouth & wisdome where against all your aduersaries shall not be able to speake or resist.* Luk. 21.
And therfore it is said in ỹ *Actes*, that *when the Iewes saw the constancie of Peter and Iohn, & vnderstood that they were vnlearned men, and without knowledge*, admirabanter, *they thought it a miracle.* Act. 4.
The second is the calling of *Mathew*; for as soone as he said, *follow me*, though he sate at the receipt of custome, yet presently *he rose vp and followed him: Fulgur diuinæ Maiestatis videntem ad se traxit*; The lightning of his diuine Maiesty drew him vnto him so soone as he did but see him. Math 9.
The 3. is in ỹ Gospel of *Iohn*, wher as soone as he said to the band of men & officers that came with *Iudas* to apprehend him, *I am he; they went backward, & fel to the ground*: S. *Austin* writing vpon that place, saith it was a miracle. Ioh. 18.
The forth is in S. *Lukes* Gospel, where they of the Sinagogue led him to the edge of an hill, to thrust him downe headlong, *but Iesus passed through the midst of them, and went his way*: where S. *Chrisostom* saith; *Stare in medio insidiantium & non apprehendi*, To stand in the midst of those that way-laid him & not to be taken, shewed his Diuinity, and was a miracle. Finally, as I haue shewed you before, with this facility to cast out the buiers, and sellers, &c. and not to be resisted, argued the power of his Diuinity, and was a miracle. And this of the fifth circumstance. Tract. 112. super Ioh. Luk. 4.

I amplifie this poynt, and vrge all these circumstances of our Sauiours force, and extraordinary violence vsed in this place, and the miraculous perfourming of it; to shew vnto you how odious this sinne is, of prophaning the Church of GOD with buying and selling. And no question, if this merchandizing (which had so faire a pretence for it as the letter of the law, & the ease and benifit of ỹ whole nation) was so odious to our Sauiour Christ; our merchandizing, and buying & selling in the Church of God, cannot be lesse odious and offensiue to him.

For our buying and selling in the Church of GOD, our *Symonie*, as wee call it, hath no pretence for it in the lawe of *Moyses*, nor in the lawe of the Gospell, nor in Ecclesiasticall or Canon lawes, nor in the Ciuill and Nationall lawes of any Countrey. The law of *Moyses* prouided so liberally for

for the Priests and the whole family of the *Lenites*, by the *free cities*, and the *demaines* which were allowed them in euery Tribe, that there was neither vse nor abuse of buying and selling till *Ieroboams* time, who *erected an altar against the altar of* GOD, *and made of the lowest of the people (that would fill his hand) idolatrous priests.* In the new law of the new Testament there was *gratis accepistis, gratis date*; the Apostles receiued their gifts freely, and gaue them freely; the people receiued the word freely, and freely of their owne accord they laid downe the price of their land at the Apostles feete. The Ecclesiasticall and Ciuill lawes forbid nothing with greater regard, since the Church was endowed with peculiar maintenance, than the buying and selling of Spirituall offices, and Ecclesiasticall perferments: and I know none, either ancient Father, or Schoole-man, or late Writer, which applieth not this Scripture, and this Action of our Sauiour Christ, to our Simoniacall buying and selling of orders and offices in Christian Churches. So that if all councels and ancient reuerend Bishoppes, which had the constituting or confirming of Ecclesiasticall lawes be not deceiued, this *Simonie* is a wrong to the state of the Church: if all good Princes and Statesmen, and Parliaments bee not deceiued, who haue the making and establishing of Statute Lawes, this *Simonie* is preiudiciall to a Commonweale: if all interpreters be not deceiued, it is a sinne against the law of God, and scuerely chastised in this place by our Sauiour Christ, either mistically and figuratiuely, or by necessary consequence. For if those things which by nature were vendible, as sheepe and oxen, and to that purpose, to offer them in sacrifice to God, might not be bought and sould in the house of GOD or the precincts of it; much lesse may offices Ecclesiasticall, or Tythes, or the maintenance of Gods Ministers, which by nature are not saleable, be bought or sold in the Church of God.

3. Reg. 13.

For what? If the sinne of *Simon Magus* (of whom this fault hath denomination) consisted in buying onely, and not in selling of that which was spiritual; seeing buying and selling

ſelling are both in a predicament (for nothing is bought but that which is ſold, *& contrà*) and the Apoſtles had ſinned as greeuouſly in ſelling, as *Simon* did in buying: and the Schoole-men ſay well, that *Vendentes conformantur Simoni in intentione ſi non in actu*; Sellers are conformed to *Simon Magus* in purpoſe, though not in action; becauſe he would haue bought the holy Ghoſt, to ſell his miracles. May not the Church impoſe one name to both theſe ſinnes, which are couſin germaines, nay brother germanes, as well as buying and ſelling ſhould bee comprehended vnder the word of merchandizing? or that, *ſeruus, vas, ager, arbor, pecus*, ſhould be contained vnder the name of *pecunia*, as *S. Auſtin* noteth in his Bookes of Chriſtian Learning? *Th. 22. queſt. 100. art. 1.*

Againe; If the ſinne of *Simon Magus* properly conſiſted in the buying of a ſpirituall thing, or the working of miracles, which is meerely ſpirituall; as the gift of preaching or the gift of prophecying; and the gift of preaching and the maintenance allotted for it, by what name or title ſo-euer you call it, concurre to the making of a perfect Preacher, as the ſoule and body to the making of a perfect man; ſo that as the ſoule ſeperated from the body, though it liueth, yet it liueth not *corporaliter*, bodily; ſo Preaching ſeparated from the maintenance, though it liueth, yet it liueth not *ciuiliter* or *humaniter*, as ciuilitie and humanitie would it ſhould, as GOD hath appointed it to liue in this world: may not the buying and ſelling of a Biſhopricke or Benefice, which is *annexum quiddam ſpiritualibus*, ſomewhat annexed to ſpirituall affaires, bee accompted *Simonie*; when not onely the ſoule of man is ſaid to liue, but the bodie alſo which is *annexum quiddam*, is ſaid to liue *ex vnione animæ*, by the vnion of the ſoule: when, not hee onely that killeth the ſoule is ſaid to doo murther, but hee alſo that killeth the body which hath no life but by meanes of the ſoule; when not hee onely is ſaid to ſinne againſt the Maieſtie of a Prince, who offereth iniurie to his perſon, or crowne, but hee alſo that doth violence to thoſe things which are annexed to his crowne and dignitie? *1 q. 3. Si quis obiecerit.*

This selling and buying in the Church of God, which by the generall consent of interpreters, Fathers and Schoolmen, is here punished by our Sauiour Christ, and is iustly called *Simonie*, and a true branch of the sinne of *Simon Magus* is so common and vsuall in the Church of *England*, that I must needs say, that either you esteeme it not as a sinne, or if you take it for a sinne, since our Sauiour is ascended into Heauen, you thinke there is no GOD to punish you for it.

To hold it no sinne, is to hold the heresie of *Simon Magus* (for so it is called) that is, to thinke that the holy Ghost may be bought and sould; for when *Officium curæ animarũ præcipuum ac spiritualissimum Dei donum sit*; The office of the charge of soules is an especiall and most spirituall gift of God: to buy or to sell the office of the charge of soules in generall, that is, to buy or sell Orders, or to buy and sell the office of the charge of these or those soules; that is, to buy or sell a Presentation, is *Simonie*, and that in his owne nature, and not because it is forbidden by Ecclesiasticall or Ciuill Law. And it is not onely *vulnus cancrosum*, as Saint *Ambrose* calleth it, a wound that hath a canker in it, and therefore will creepe along through euery ioynt of the body of a Common-wealth, as wee finde by our miserable experience, and so requireth *ignitum ferrum*, a hot coulter or sharpe sword, that is, the extremity of ciuill punishment; nor *execrabile flagitium* onely, a detestable sinne, and therefore *anathematis opprobrio condemnandum*, to be condemned & cursed with Excommunication, the highest censure of the Church; but it is that κακία, that *wickednesse* or *sinfulnesse* that Saint *Peter* speaketh of, and that σύνδεσμος ἀδικίας, that *bond* or *bundle of iniquity*, that containeth many sinnes fast chained together: which argue, that *the hart is not right*, and from which wee may pray to bee deliuered, not simply as from other sinnes, but *if it be possible*, as Saint *Peter* counselled *Simon Magus pray vnto God, that if it bee possible this thought of thy hart may be forgiuen thee.*

Caiet. in 8. Act.

1. q. 1. reperiuntur.

Act. 8.

But for asmuch as since the time, that good Christians are

are degenerated into cunning politicians, it is not so much regarded, what is good for the state of the Church, as what is fitting and behoofefull for a Common-wealth; nor such reckoning made of eternall reward, or eternall punishment, as of present pleasure & of punishment inflicted on our body, or goods: and we say with the Policitians, *Pace secura sit resp. floreat copijs referta, victorijs gloriosa, & quid ad nos?* If there be peace & plenty and prosperity, what care we for the state of the Church? I will giue you some reasons amongst many, why this selling and buying in the Church, which is the vtter vndooing of the state of the Clergy, as it is not lawfull by the word of God; so not tolerable in regard of the policy of a Christian Common-wealth. *Aug. de ciuit. Dei lib. 2 cap. 2.*

First, as much as in it lyeth, it taketh away the society and fellowshippe of mankinde, wherein consisteth a Commen-wealth. For if wee shall bee so affected, that euery man for his owne commodity, will rob and spoyle another man, the society of mankind, which of all things is most naturall, must needes bee dissolued: and if wee shall bee so affected, that one state in a Common-wealth will by all meanes endeuour to eate vp another, that deformity will grow in the Common-wealth, that would happen in the body of a man in the like case; for if the legs should challenge and enioy all that nourishment which should goe to the armes, the one part would be vnweldy by his greatnes, and the other vnprofitable by his weakenes. 1

It is well knowen and confessed, that the state of the Clergy in euery good Christian Common-wealth, hath had his lot and portion, not onely spirituall in the Lord, but also temporall in the Common-wealth, being an estate of men, as of the best desert, if they do their duties; so not to be fed by the ayre, as the *Cameleons* are, but by the fruits and increase which proceede from the earth: and therefore they haue had allotted them by the law of nature, as *Melchisedech* had; by the law of *Moyses* as the Priests had; and by the confirmation of our Sauiour Christ, *hæc oportet fieri*, these things must bee done; and by ciuill and prouinciall

lawes in Christianity, not onely the Tythes of the fruite of the earth; becauſe they haue bellies to be fed, and backs to
Num.35. bee clothed, and families to bee maintained: but they had their Citties and their lands belonging to them among the Iewes, and their parts in the facrifice and offerings: and amongſt the Chriſtians their demaines, and temporalties; becauſe that ſtate was not anarchicall, or without authoritie and iuriſdiction. Laſtly, they had their ſpeciall priuiledges,
Num.8. namely not to ſerue in the tabernacle before 25. yeare old, nor after 50. their Cities of refuge and Sanctuaries, &c. In
Num.35. the famine of *Ægipt* they had an ordinarie allowance of *Pharaoh*; ſo that when hee bought all the land of the ſub-
Gen.47. iects in *Ægipt*, yet the Prieſts land was not ſolde: ſo great were their priuiledges among the Heathen.

Now if their Chriſtian priuiledges which haue beene many, ſhall be made voide, againſt the rule of the 12. Tables,
Lud. Charond. ad Leg. antiq. Rom. *Priuilegia ne irroganto*, let them not infringe the Priuiledges: and againſt all reaſon when *Theodoricus* ſaid, *Intra*
Caſſiod lib 2. epiſt. 20. *regulas conſtituti iuris non debet munificentia principum arctari*, the bounty of Princes ought not to bee ſtraightned within the bounds of the lawe; if where *æqualitas* is not *æquitas*, that is equity ioined with equalitie, the maintenance of all dignitie, and ſuperiority and authority be taken away, which will breede contempt; for as vertue is diſcouraged without rewarde, ſo authoritie is diſarmed without iuſt maintenance; finally, if thoſe neceſſaries which ſhould maintaine nature, which is contented with a little courſe cloath for the back, and courſe bread for the belly, bee retained by force or fine ſleight from that ſtate, or a great part of it, which is ordained as the Sunne is, *ad continuos curſus*, to continuall labour and trauaile in the houſe of God; and not onely taken from them, but giuen to a nation which bringeth forth worſe fruite: it is out of all doubt, that as when one ſerpent eateth another λεπτὸν γίγνεται, a dragon is engendred which deuoureth all; ſo when one State eateth vp another, it bringeth foorth a monſtrous and vnnaturall ſtate in the common-wealth, and ſo by conſequent a dangerous change.

So

So that wee are much to feare, that as before the comming of our Sauiour in the fleſh, the *Romane* Common-wealth being changed by little and little, *ex pulcherrimâ & optimâ, peſſima ac flagitioſiſſima facta eſt*; ſo the Common-wealth of *England* and of Chriſtianitie, by this foule ſinne of *Simonie* and Sacriledge, before the ſecond comming of our Sauiour, of a moſt religious and well ordered Common-wealth, will become irreligious and ſimoniacall. *Aug. de ciuit. Dei. li. 2. ca. 19.*

Secondly, this buying and ſelling in the Church of God, will make barren and like *deſolate and forſaken Widowes* the two Vniuerſities, the two fruitfull Mothers and full of Children, though now readie to giue vp the ghoſt, and powre out their ſoules in their Mothers boſomes. For if we that bee bred vp in learning, ſuffer in our childhood in the Grammar ſchooles *magnum & graue malum*, a great and greeuous affliction (Saint *Auſtin* compareth it to *the torments of martyrdome*) and when wee come to the Vniuerſitie, if wee liue of the Colledges allowance, are, as *Phalaris* obiected to the *Leontines*, πάντων ἀλτῶς πλὴν λιμοῦ καὶ φόβου, *needy of all things but hunger and feare*; or if we be maintained but partly by our parents coſt, doo expend in neceſſarie maintenance, bookes, and degrees, before wee come to any perfection, fiue hundred pounds, or a thouſand markes. If by this price of the expence of our time, our bodies and ſpirites, our ſubſtance and patrimonies, wee cannot purchaſe thoſe ſmall rewardes which are ours by law, and the right of inheritance, a poore Parſonage or a poore Vicarage, of fortie or fiftie pound a yeare; but wee muſt pay to the Patron for the leaſe of a life (a ſpent and out-worne life) either in annuall penſion, or aboue the rate of a Copy-hold, and that with the hazard of the loſſe of our ſoules, by ſimonie and periurie, and the forfeiture of all our ſpirituall preferments in *eſſe* and in *poſſe*, both preſent and to come: what father after a while will bee ſo improuident, to bring vp his ſonne to his great charge, to this neceſſarie beggerie? What Chriſtian will bee ſo irreligious, as to bring vp his ſonne in that courſe of life, which by probabilitie of ne- *Aug. confeſ. lib. 1. cap. 9.* *Epiſt. 53.* 2.

Iuuenal. ceſſitie (*quæ cogit ad turpia*, enforcing to ſinne) will entangle him in ſimonie and periurie? When as the Poet ſaith; *Inuitatus ad hæc, aliquis de ponte negabit.* A beggars brat taken from a bridge where hee ſitteth in begging, if hee knew the inconuenience, had cauſe to refuſe it.

2. Obiections anſwered. But you will ſay, that learning is to be deſired, and will be deſired for it ſelfe; becauſe as the *Stoicks* ſay, *Doctrina eſt pretium ſibi*, Learning is her owne recompence: and the

Phil. 4. Miniſter muſt conſider *fructum, non datum*, the good that he doth, not the reward hee muſt haue: and therefore though this be a fault, yet no danger thereby of decay of learning. For the former, it is moſt true, that Learning is *Lux animi, & oblectatio vitæ*, the light of the minde, and delight of the life, and for it ſelfe to bee deſired; but of Gentlemen, who can liue without it; and of Stoickes and Philoſophers, which had no paſſions, which liued as ſoules without bodies, ſo farre in loue with the food of the one, that they tooke no regarde what became of the other. But if Gentlemen onely ſhould bee learned, a competent meaſure would ſerue their turne, the dephts of profeſſions are aboue their endeuours, they are ſo painefull: and you ſhall finde as few Schollers that doo reach to that height of Philoſophie, as to feed their mindes and to ſtarue their bodies, as you ſhall finde Gentlemen that are come to that height of Chriſtianity, *to forſake all and follow Chriſt*, or *to loue their enemies and ſtudie their good.*

But the *Romanes*, who made *Aedes honori & virtuti gemellas*, that is, ioyned the Churches of Honour and Vertue the one cloſe to the other; and thoſe wiſe men who vpon ſepulchres and monuments engraued theſe titles, *Virtuti*

Symmac. lib. 1. epiſt. 37. *& Honori*, to Vertue and Honour; and our Founders and Benefactors, who appointed *opulenta præmia literarum profeſſoribus*, plentifull rewardes to the profeſſing of learn-

Symmac. lib. 10. Epiſt. 25. ing: they knew well enough, that *Non deficit ſtudium, quod præmium largius habet*; and that *Virtus æmula, alitur exemplo honoris alieni*; Studie is neuer ſcant, where the recompence is large; and vertue which is euermore in æmulation,

is

is fed by the example of honor in other men. And againe on the other ſide, that learning would bee much diſcouraged, if Schollers ſhould come to Gentlemen as the Philoſopher came to *Herodè* to begge a penny to buy him bread; becauſe *Probata virtus inhonora ceſſat*, Vertue though it be commended, yet if it bee not honored and rewarded will ſoone be diſcouraged. *A. Gel. petijt ſibi as dari &c. ἀρτυς Caſſiod.*

For the latter, that we muſt not ſeeke *datum* but *fructum*, it is moſt true: But that law or reaſon that bindeth vs to labour for your good, bindeth you to prouide ſufficiently for vs: *Dignus eſt operarius mercede ſua*, The workman is worthy of his hire. That law that bindeth him that laboureth to *miniſter vnto you ſpirituall things*, bindeth you to *miniſter vnto him corporall things*, and not ſell them to him: *ſi ſpiritualium eorum participes facti ſunt gentiles*: if Gentlemen bee partakers of their *ſpirituall things*, *they muſt adminiſter vnto them worldly things*: for as Saint *Paul* ſaid, hee was *debitor illis*, a debter vnto all; ſo on the other ſide, *debitores eorum ſunt*, they are debters to the Apoſtles. And this is the diuiſion ſpoken of by the Sonne of *Sirach*; *In diuiſione ſortis da & accipe*, giue and take, not ſell and take. And Saint *Paul* calleth it *κοινωνῆν εἰς λόγον δόσεως καὶ λήψεως*. *to communicate one with another after the manner of giuing and receiuing*: to ſignifie (ſaith *Caietan* vppon that place) that the maintenance of the Cleargie is due *ſecundùm rationes dati & accepti*; which therefore ſhould be *Communicationes & Commutationes*, not *Venditiones*. And as in a Common-wealth, though wee owe our ſelues and all our endeuours to our Prince and Countrey, *Seruitia tamen per moderata compendia prouocantur*; yet ſome reaſonable conſideration pulleth on our ſeruice; ſo alſo, though wee owe our ſelues and our labours to your ſaluation and ædification, and *not to preach is a woe vnto vs*, and *if I doo it willingly I haue my reward*, the encreaſe of grace, the encreaſe of knowledge, and euerlaſting life, *Euge bone ſerue*, Well done good ſeruant, that is, a reward ſpirituall, a reward at Gods hands; yet for all that *ſeruitia, &c.* our endeuours are ſtirred

2. Rom. 15. Ibid. Eccl. 7. 14. Phil. 4. 1. Cor. 9. Matth. 25.

vp

Caſſ. 2, 11. vp with temporall rewards, and neceſſary maintenance: and not only ours but other mens, who by our preferments, or at leaſt iuſt maintenance, may bee encouraged to this kind of calling. For as Mariage is honoured, why? becauſe by that, *reparatio poſteritatis acquiritur*: poſterity is kept in reparation: ſo our labours and callings muſt be honoured and regarded; becauſe not out of our loynes (as in *Moyſes* law proceedeth the ſeed of the Prieſthood) but out of our honours and preferments.

Another Obiection anſw. But you will ſay; This complaint needeth not, for many of the Cleargy are rich enough; and what eſtate is there in the world, but ſome of that calling doo liue in pouertie? To which I anſwere; That in what eſtate ſoeuer prodigalitie or ſupine negligence is found, there pouerty will follow, and no remedie for it. But there is no calling within this Common-wealth wherein a painfull and induſtrious man may not liue decently and plentifully in that kinde of function, except only in the Miniſtery: where, if they haue not money to buy them a Benefice, or preferment as we call it; they muſt liue of the almes of the poore of the pariſh, for reading ſome Lecture, as the Popiſh prieſts did of Dirges and Maſſes; and haue their collection together with the old and the lame, and the blinde, and ſuch as are a burthen to the common-wealth. *Oh* (ſaith Saint *Bernard*) *what a peruerſe order is this*, cœleſtibus terrena mercari, *to buy earthly with heauenly things? How much better were it, and more agreeable to reaſon*, vt pro carnali victu carnalia opera exercerent; nec fierent inuerſores rerum, aut inhonorarent ſpirituale miniſterium; *that they ſhould vſe bodily labour for bodily food, without either changing the nature of things, or diſcrediting their ſpirituall calling.*

As for thoſe that are rich in the Clergy, the number (God knoweth) is very ſcant; and thoſe either

Antiqui Heroës nati melioribus annis,

which began with the beginning of her Maieſties reigne, when Benefices went a begging as Miniſters doe now; or thoſe whoſe beſt reuenew is parſimony and miſerable diet,

diet, without hoſpitality; or els thoſe, who are enriched by land or other patrimony left vnto them by their parents or friends. And yet the greateſt part of theſe, who by their titles of dignity and outward appearance ſeeme rich vnto you, they haue πλοῦτον ἐνδεᾶ καὶ τυχλὸν ἄτυφον, *a needy kinde of wealth, and eſtate vneſtabliſhed*; or as Saint *Auſtin* calleth it *copioſam inopiam, & ignominioſam gloriam*, a plentifull penurie, and inglorious glorie. Their dignities and honors for the moſt part are titular, like the Archdeaconrie of *London* in King *Henry* the ſeconds daies: which *Petrus Bleſenſis* reported to *Innocentius* then Biſhop of *Rome*, to bee *Draco non habens vnde poſſit viuere niſi vento*, A Dragon (a ſtately name or title, *the Archdeacon of London*) not hauing wherof to liue, except of winde: for ſaith he, *Ille honos eſt in ſolis, & nudis, & puris intellectibus*, That preferment ſtandeth in onely, and naked, and pure ſuppoſals. So that if the Cleargie may take denomination of the greater part, of an hundred for one, it is a poore Cleargy; and hereafter when the Prince or the State ſhall haue need of their purſes, they muſt anſwere with Saint *Peter*; *Argentum & aurum non eſt mihi*, Siluer and gold haue we none, but that which wee haue, we will readily affoord; a praier or a bleſſing, a lecture or a ſermon.

conſeſſ. 12.

Epiſt. 151.

Wherefore to conclude this point, though learning of it ſelfe be neuer ſo precious, yet if ſtudents after they haue ſpent their time, their ſpirits, their liues, their patrymonies for the good of the Church or common-wealth, ſhall bee thus neglected, nay skorned and deſpiſed (for *exprobrata militia creditur, quæ irremunerata tranſitur*, his ſeruice in the Warres, his ſeruice in the Church, his ſeruice in the common-wealth is deſpiſed, as baſe, which is paſſed ouer without a reward) we ſhall not neede *Iulians* Edict, or *Domitians* law, good arts of themſelues will go into baniſhment.

Caſſ 2,28.

Thirdly, this buying and ſelling in the Church of GOD, will procure an vnſufficient and an vnlearned Miniſterie; for by this meanes *Strenuus & ſegnis fato potiuntur eodem*, the learned and the vnlearned are in like poſſibility to haue the

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preſentation at the patrons hands. *Balaams* Aſſe if hee can but ſpeake, if he come laden with coyne, ſhall bee preferred before *Balaam* his maiſter, if hee were as honeſt as hee was wiſe. And wee finde it already by experience, that as *Greg. Naz.* ſaid, if there bee a *Samuel* amongſt our Prophets, ὁ τὰ ὑπερσθεν λέγων, who is a ſeer as they called him, or a learned man; there is a *Saul* alſo ἀπόλλων, a baſe and an ignorant Prophet: by which meanes that order and calling which is *in toto Chriſtianiſmo* ἁγιώτατος, the moſt reuerend and holy calling in all Chriſtianity, is become *in toto Chriſtianiſmo* καταγελαστότατος, the moſt baſe and ridiculous calling in all Chriſtianity. Wherefore though the Romans thought it ſtood with their Common-wealth, *manere rudem Corinthiorum intellectum*, that the Corinthians ſhould continue in rudeneſſe and ignorance; and though the Papiſts thought it good, and to ſtand with the policie of their Church, to keepe the people in blind ſimplicity: yet it cannot ſtand eyther with the policie of any Chriſtian Church or Common-wealth, to haue ignorant teachers, ignorant Prieſts, ignorant Preachers; but ſeeing it is a curſe which God threatneth in his diſpleaſure to diſordered Common-wealths, *& erit ſicut populus, ſic & ſacerdos*, that the Prieſts ſhould be either as wicked or as ignorant as the people are, and this buying and ſelling effecteth this curſe, it ſeemeth moſt inconuenient for a Common-wealth.

In laudibus Baſilij.

Ibid.

Patere.

4. Fourthly, this buying and ſelling in the Church of God, this *Simony*, doth remoue all hoſpitality, and all meanes of hoſpitality from the ſtate of the Clergie, which doth not onely hinder and hold backe the fruites of our preaching, becauſe as Saint *Gregorie* noteth, *Egentis mentem doctrina ſermo non penetrat, ſi hunc apud eius animum manus miſericordiæ non commendat*; The word of inſtruction dooth not pearce the minde of the needie, vnleſſe the hand of mercie doo further commend it vnto him: and ſecondly hinder vs from that great bleſſing & commodity that *Caſſiodore* ſpeaketh of, *Nonnulla pauperibus largiendi*, Of giuing ſomewhat to the poore: but thirdly, it is alſo iniurious to the Com-

Greg. Paſtor.

Caſſiod. 1. 9.

Common-wealth; for as *Tacitus* noteth, there commonly followeth *dissolutio imperii si fructus quibus Resp. sustinetur, diminuuntur*; a dissolution of the State, when the fruites and reuenewes are diminished, which maintaine the Common-wealth. Now, seeing hospitalitie is the best reuenew which is left to comfort and relieue the poorer sort, which abound at this time in this Common-wealth; they are very iniurious to this State, who make not onely the superfluitie of the wealth of the Cleargie, which are *bona pauperum*, the goods of the poore, but the very necessary maintenance of the Preachers themselues, which are *bona Christi*, the goods of Christ; the goods of Gentlemen or Nobilitie. *Annal.13.*

Fiftly. This buying and selling in the Church of God, this *Simonie*, if it doe not effect a dissolution of this State; yet it doth foreshew and portend some great euill to ensue. For wee read in the Ecclesiasticall Historie, that when certaine fugitiue slaues prophaned the Church by murthering one Priest, and wounding another; one that stood by suddainly vttered these words, ὡς κακὸν σημαίνειν τὸν μόλυσμον τῦ νεῶ, *that the prophanation of the Church did foreshew no good to ensue*; and hee alleadged for the confirmation of it two verses out of a Greeke Poet, 5. *Socrat. lib. 7. cap. 33.*

Σημεῖα γὰρ τὰ τοιαῦτα γίνεσθαι φιλεῖ,
Ὅτ' ἂν τὰ τοιὰδ' ἐν κακοῖς ἐπιστῇ μισεῖ.

Nam sæpè signa talia dari solent, cùm sacra fœdum templa pollnit scelus. And saith *Socrates*, *Hee that said thus was not deceiued; for it foreshewed troubles and diuisions among the people, and the banishment of him that was authour of them.* And we finde, that not long after this prophanation of the Temple, this buying and selling of oxen, and sheepe, &c. and the buying and selling of the Priest-hood which for money was now become annuall; the destruction of *Ierusalem* ensued, and the dispersion of the whole Nation: And the flourishing Kingdomes and Churches of *Græcia* and *Armenia* were forsaken of God, and became subiect to the *Turkes*, when they began to maintaine this heresie, *Licere res Ecclesiasticas vendere*; that it was lawful to sell the goods *Alph. de Cast.*

of the Church. And it is a receiued obſeruation among our Writers, that *Eccleſia & Imperium pariter defecerunt*, when the Church began to bee prophaned by *Simonie* and *Sacrileadge*, the Empire began to bee greatly eclipſed. And what elſe can we looke for after this prophanation of buying and ſelling in the Church of God, but ſome curſe to enſue; when *Eccleſiaſtica poſſident Laici*, holy places & holy things are poſſeſſed by prophane men, as Saint *Barnard* ſaith, who inſteed of Prayers which the Prieſt ſhould offer, doo ſend vp into heauen daily ſacrifices, *quotidianas hoſtias*, not peace offerings, *ſed clamores pauperum, lachrymas viduarum, planctus orphanorum*; The cryes of the poore, the teares of the widowes, and the miſerable complaints of children and orphanes?

Bernard. epiſt. 224.

Wherefore, ſeeing this buying and ſelling in the Church is ſo heinous in the ſight of God, and ſo inconuenient for a Common-wealth; giue mee leaue (honorable Lords, and reuerent Fathers of the Cleargie) who haue your places of ſtate and dignitie, both in the Church and Common-wealth; giue me leaue in all humilitie I beſeech you, not to exhort you to that, which I hope you doo already; nor to dehort you from that fault, from which I am perſwaded that ſome of you are as free and innocent as Saint *Peter* was; but to counſell him that ſtandeth, to take heed leaſt he fall into this ſinne: which is by ſo much the more hainous in you, than in an inferiour Miniſter, as it had beene in Saint *Peter* to haue exacted money of *Simon*, for the impoſition of hands, than in *Simon Magus* for offering it. For the ſinnes and offences of the Shepheards are greater than the ſinnes and offences of the Sheepe: Firſt, becauſe they cannot excuſe themſelues by ſimplicitie or pretence of ignorance, as the ſheepe may: ſecondly, becauſe they are placed to correct them that goe aſtray; not to lead them amiſſe by ill example: thirdly, becauſe while the ſheepheard wandereth by the ſteepe and dangerous places of ſinne, the whole flocke who are taught to follow the Shepheard, doe fall downe head-long into the gulph of iniquitie. And by this reaſon,

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the ſinnes of Gouernours are not onely perſonall, but doe oftentimes engender hereſies in the mindes of the ignorant and inferiour people; euery one thinking that lawfull to bee done, which his Superiour, his Gouernour, and his Paſtour doth; which is a kinde of hereſie. And for this cauſe (peraduenture) in the Canon law, *Simonie* is called hereſie; becauſe when the inferiours buy their orders, or their inſtitutions, or their preſentations of their Superiors, whoſe ſteps and examples they thinke they ſhould follow, they are perſwaded they may doo the like when occaſion ſerueth, without any offence, both by the example of their Superiours, as alſo by ỹ law of all nations; for as *Seneca* ſaith *Quæ emeris vendere gentium ius eſt*, It is the law of nations, that a man may ſell what hee hath bought: Wherefore you that doe ſtand, take heed leaſt you fall, and become Authors of this damnable ſinne, and pernicious hereſie.

1.q.1. *quiſquis.*

De benef. lib. 1. cap. 9.

Secondly. You that are my Brethren of the Cleargie, foraſmuch as *conſenſere mores peccatis*, this ſinne is become cuſtomable in this land; *& videtur licitum quia publicum*, and it is thought lawfull becauſe it is ſo common; and there is no *Simonie* wherein you are not one partie, if not both; I will be bolder with you: and yet that my words may carrie more credit, I will vſe S. *Bernards* exhortation; *Longè à vobis remouete malum tempori vetus, ſed cupiditati nouum, ſimoniam, &c.* Remooue, remooue farre from you this Simonie, for age an old ſinne (being the firſt hereſie that ſprang vp in chriſtianitie after the aſcenſion of our Sauiour Chriſt) though freſh and new in dayly practiſe. Remooue I ſay this Simonie, and couetouſneſſe, and ambition the authour of it; for theſe are not ſinnes where-vnto ſpirituall men are ſubiect, but theſe are the temptations of meere carnall men. The firſt temptation wherewith the diuell aſſaulted our Sauiour Chriſt, was for the neceſſarie ſuſtenance of nature by food, when hee ſaid; *Si filius Dei es*, If thou bee the ſonne of God, make theſe ſtones bread: to want neceſſaries to maintaine nature, bread for the belly, and cloath for the backe, is a great temptation, and may fall vpon a ſpirituall man; and

Epiſt. 42.

Math. 4.

therefore hee ſaith, *Si filius Dei es*, If thou bee the ſonne of God; as though this temptation might moue the very ſonne of God: but yet for all that, let not this temptation force you to Simonie, but after the counſell of the Wiſeman, *Stand ſtill in thy ſtate, and truſt in the Lord; for it is an eaſie thing for the Lord*, ſubito honeſtare pauperem, *ſuddainly to make a poore man an honeſt man*, as our phraſe is; that is, a rich man, or an honourable man. The ſecond temptation wherewith the diuell aſſaulted our Sauiour, was vainglorie; wherevnto alſo a ſpirituall man is very ſubiect: for when we haue auoided all ſinnes of omiſſion and commiſſion, if it were poſſible to auoide them all, *vincenda ſuperbia reſtat*, pride and vain-glorie they will aſſault vs; and therefore to this temptation hee alſo ſaith, *Si filius Dei es.* But the third temptation was a groſſe and a carnall temptation, when hee ſhewed him all the riches and kingdomes of the world; that is, the temptation of ambition, and couetouſneſſe, the proper and naturall temptations of carnall men: and therefore in the two firſt he ſaid, *Si filius Dei es*, but not in the third; which cannot agree to ſpirituall men, ſuch as you ſhould be in life and profeſſion.

Eccleſ. 11.

This third temptation, which is the temptation of couetouſneſſe and ambition, the authors of ſimonie, hath made the Church of *England* as the Temple of *Ieruſalem* was, *a denne of theeues*: therefore aboue all things remooue theſe ſinnes from you. It was a law of *Romulus* at the firſt foundation of *Rome*, *Nequis niſi per portam vrbem ingreditor*, that no man ſhould enter the citie, but by the gates thereof; and therefore when *Remus* went ouer the wall, hee was ſlaine as an ene nie; and our Sauiour made a law at the verie foundation of Chriſtianitie, that hee that commeth not in by the doore, *Qui non intrat per oſtium, fur eſt*: What then is hee but a theefe and a robber, that commeth into the offices and honours of the Church, *per ruinas Eccleſiæ, per deſolatas macerias*, by the ruines of the Lordſhips, reuenewes and demaines of the Church, that ſo hee may ſpoyle others, and enrich himſelfe? The Merchant buyeth not his

Lud. Charond. Leg. antiq. Rom.

Ioh. 10.

wares,

wares, but with hope to sell them at a better price; and can wee hope that any man should buy a Bishopricke, and not sell the prebends, the dignities, and benefices belonging to it? No, no, saith S. *Bernard*, *Qui non fideliter introiuit, neque per Christum; quid ni infideliter agat, & contra Christum?* He that hath not faithfully entred, neither by Christ; how is it possible that hee should not deale vnfaithfully and against Christ? *Bernard de bonis deferendis.*

Wherefore, *longè a vobis remouete, &c.* Remooue farre from you that olde euill, old in time, but newe and fresh in dayly practise, simonie, and ambition and couetousnesse, the authors of it; and say with *Greg. Naizanzen* when hee resigned his Bishoprick, *non à Deo excluduntur qui priuantur throno*; not to bee a Bishop or a Deane, &c. is not to bee banished from heauen, or from Paradice as *Adam* was; but, to compasse an office or dignitie by simonie, is as *Leo* said, *accipere spiritum mendacii*, to receiue the spirit of lying; as S. *Gregorie* writeth, to haue *non subsistens sacerdotium*, a Priest-hood not subsisting; according to S. *Ambrose, Anathematis opprobrio condemnari*, to be held an Anathema; in *Elizeus* his iudgement, to deserue a leprosie; in Saint *Peters* sentence, to merit damnation; and in our Sauiours practise, to be whipt and scourged out of the Church of God: wherfore, *Longè à vobis remouete, &c.* Remooue farre from you this euill, old in time, but fresh in practise; this simonie, and couetousnesse and ambition, the authors of it. *In vita Nazianzeni.*

And you that are Gentlemen and patrons of Benefices, thinke not your selues free from this sinne of Simony, because *Simon Magus* offered to buy and not sell the spirit of God, or that which was not lawfull to be sold; for as I said before, it had beene a greater sinne in Saint *Peter, à Simone pecunias exigere, quam in Simone offerre*, To require money of *Simon*, than in *Simon* to offer it: heere wee finde that our Sauiour Christ cast out of the Temple, not onely buyers but sellers also, *eiecit vendentes & ementes*; and *Gelasius* affirmeth that *dantem & accipientem damnatio Simonis inuoluit*, the sinne of *Simon Magus* wrappeth vp togither both *Nic. de Clemang. epist. ad Gerson.* *Epist 1. cap. 23*

both the buyer and the seller: and therefore if you be *pares culpæ*, equall in fault, you shall bee *pares pœnæ*, equall in punishment in Gods iustice, though you bee vnequall by your Statute law. And so S. *Greg.* saith, *Anathemà danti, anathema*
1.q.1. *quicunq; accipienti*, Cursed be he that buyeth, and cursed bee hee that selleth, cursed be he that giueth, and cursed be he that taketh; & he that saith Simony in the giuer is heresie, saith that simony in the taker is Infidelity, & subiect to the punishment of
Greg. lib 9. ep. 53. Infidelity; *Auaritia in dandis ecclesiasticis honoribus infidelitatis perditioni subijcitur, etiamsi tenere fidem, quam negligit videatur*, Couetousnesse in giuing Ecclesiasticall preferments is subiect to the same destructiō whervnto Infidelity, although it seeme to hold ỹ same faith which indeed it regardeth not.

And no doubt if you were not infected with the spice of infidelitie, so that you neither beleeue the Scriptures themselues, nor the generall and vniuersall consent of the most holy Fathers, the interpreters of them, in the hainousnesse of this sinne, and the certaintie and grauitie of the punishment of it, you would not *touch the hallowed thing*, nor sell that which is not yours; or that which is worse, *dare sanctum canibus*, giue that to your dogs, to your hawkes, or your horses, &c. which is the portion allotted to Christ and his Ministers: you would not make that priuate which belongeth to the Church or the Common-wealth, and in that respect
Policrat. lib. 7. cap. 17. is consecrated *pietati & fidei*, to godlinesse and faith, and only committed to you vpon trust; you would not reape that which you haue not sowen, nor take away that which you haue not giuen; you would not make the monuments of your fore-fathers liberalities, the eternall testimonies of your couetousnesse; you would not muzzell the mouth of the oxe that treadeth out the corne, either by taking money as a fine for a Benefice, or retaining your Tithes, as an an-
Cic. nat. deor. 2. nuall rent. In the times of your ancestours, *Tanta vtilitas putabatur percipi ex bobus, vt eorum visceribus vesci scelus haberetur*; That regard was had of the oxen that trode out the corne, that to rob them of their portion, was accompted sacriledge: they tooke that saying of our Sauiour Christ

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for Goſpell, *Beatius eſt dare quàm accipere*, A happier thing to giue vnto them, then to take from them. If the Prieſts of *Moyſes* law were thus reckoned of, why not wee? Wee are not inferiour to them: *Si quod euacuatur per gloriam eſt, multò magis quod permanet in gloria eſt*; If that which ſhould be aboliſhed were glorious, much more ſhould that which remaineth bee glorious. If the Prieſts in poperie, who eyther taught you not, or if they taught you, they taught you but vanities, were thus reckoned of, ſo that they could liue like Princes on S. *Peters* patrimonie; why ſhould wee, which in your conſciences preach vnto you the Goſpell of Chriſt ſincerely, bee ſpoiled and robbed of that very little that is left vnto vs? Act. 20. 2 Cor. 3.

Is it not ſufficient to haue taken from the body of this one ſtate, the ſuperfluous rancke blood of ſo many Monaſteries, and by their abuſe irreligious houſes, and to haue abated that πληθώρην, fulneſſe of blood in our Biſhopricks; and ſo farre to haue opened the vaines of the Prieſts for feare of a Pleuriſie by impropriations, cuſtomes and compoſitions, that for very weakneſſe they are ready to faint in the ſtreets, but you muſt draw out that little life-blood which is left by ſelling your Vicarages, or retaining your Tithes?

Peraduenture you are of opinion (as I vnderſtand ſome are now adayes) that either there is no Prieſthood in Chriſtianity; or if there be any, wee be all alike Prieſts, becauſe S. *Peter* ſaith, you are a *royall Prieſthood, regale ſacerdotium*; and hereof inferre, that ſeeing Tythes are due to the Prieſt onely, and either there are no Prieſts, or if there be any, wee are all alike Prieſts, either Tythes are not due, or if they bee due, they belong to vs all. But, beloued Chriſtians, that text of S. *Peter* is borrowed out of the 19. of *Exodus*, whete God ſpeaketh it of the Iewes, as S. *Peter* doth of the Chriſtians: wherefore if all the Iewes in one reſpect were a Prieſthood, and yet neuertheleſſe had the order of Prieſthood diſtinguiſhed from them; the like may holde in Chriſtianitie, that all may be Prieſts, & yet haue a diſtinct order of Prieſthood and Miniſtery. But by that text you may as well 1 Pet. 2.

prooue your ſelues Kinges as Prieſtes, and challenge vnto you the offices and priuiledges of Princes; but as the vertue of that text will not defend you from Treaſon, or the puniſhment of Treaſon whereſoeuer you bee ſubiectes, if euer you challenge the preheminence or priuiledges of Kinges; no more will it defend you from ſacriledge, and the puniſhment of it, if you challenge the title or priuiledges of the Prieſthood.

Abac. 2. But you ſhall find that *Ve*, that Curſe which the Prophet *Abacuck* pronounced againſt *Nabuchodonoſor*, who enriched him-ſelfe with the ſpoyles of the Eaſt, *Ve accumulanti non ſua*, Woe vnto him, that heapeth vp thoſe thinges which are not his owne: *Theſauros quos deuoranit euomet* (ſaith *Iob*) *& de ventre eius extrahet eos Deus*, Hee ſhall caſt vp the treaſures which he hath deuoured, and the Lord ſhall draw them out of his belly: you ſhall finde that this wicked gaineaccording to the Greeke prouerbe, bringeth a rod at his backe; you ſhall finde as it is in *Eccleſ.* that hee *hath touched a Scorpion*, which no man toucheth without euident danger, by reaſon of the poyſon which he hath in his tayle, which *Galen* ſaith is *mole minimum*, but *facultate maximum*; like the ſin of Simony & Sacriledge, where it is in quantitie ſmall, it is in quality haynous; you ſhall find a more grieuous puniſhment, as S. *Ambroſe* noteth, than the puniſhment of Idolatry, which God putteth downe as very grieuous in the ſecond Commandement, which is to be puniſhed not onely on him-ſelfe, but on his ſeed alſo to the third and fourth generation; whereas *Ieroboams* ſelling of the Prieſthood, turned to ſin vnto his houſe euen to roote it out & deſtroy it from the face of the earth, & the ſin of *Gehezi* who ſinned in Simony and coueteouſnes, was puniſhed with a leproſie vpon himſelf and his ſeed for euer.

κατὰ τοῦτον ζωλίαν ἀπὸ ἔχιδνα.

1 q. 1. Cito. ex. Ambroſ.

3 Reg. 15.

And although you haue liued long in this ſinne, and in flouriſhing ſtate, and not felt the hand of GOD vpon you, ye are not therefore to thinke it no ſinne, or that God cannot or will not puniſh it; for although as the Poet ſaith, *Mars* Iuuen. Sat. 4. *vltor galeam quoque perdidit, & res Non potuit ſeruare ſuas,*

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Mars a false and counterfeit Idol might leese his helmet &c. and could not help it; yet our GOD by the strength of his arme can doe it, with strange raine or with strange haile, or with terrible tempest, or with consuming fire, or by scarsitie and famine, or with plague and sicknes &c. for he hath *mille nocendi artes*, a thousand waies to punish you: and as he said to *Senacherib*, *can put a hooke in your nostrils and a bridle in your lips*, and make you bring it backe againe the same way that you carried it out, as the Philistins did the Arke of God. Wis. 16. 4 Reg. 19.

Or doe you not doubt of his power and abilitie to doe it, but of his truth, and because, as you imagine, hee doth not, therefore will not returne this euill on your heades? *Adam* might as well haue argued against Gods truth who sayd, *what day thou shalt eat of that apple thou shalt surely dye*, for he died not that day, but became mortall and was sure to die, and as I may say, fell into a consumption, which left him not vntill the houre of his death. And I doubt not to affirme that Gods punishments are already begun vpon vs, and although as yet they are but *medicinæ, non pœnæ*; medicines, not punishments; and God like a good Phisition giueth vs sometimes sharpe potions to recouer our health; that is suffereth vs to haue *detrimentũ in minori bono, vt augeamur in maiori*, losse in a lesser good, that wee may gaine in a greater; suffereth vs to haue *detrimentum pecuniæ, & sanitatis, propter bonum animæ*, losse of money and health for the good of our soule; yet if these medicines wil not cure vs, he wil cut off that part of the Church or Common-wealth, which is diseased and incurable, though to the hazard and destruction of the whole body. Thom. 22 q. 87. art. 7.

And I tell you true, it is no good signe or argument of Gods loue to vs, that hee suffereth such sinnes, such capitall sinnes to raigne amongst vs without their due punishment; *For those whom he loueth not* (as the Author of the *Machabees* saith) *hee forbeareth vntil they come to the fulnes of their sinne; but it is a token of his goodnesse and loue* (saith hee) *to a nation, not to suffer sins long to continue, but straight way to punish* 2. Mach. 6.

them; as we finde in the children of *Israell* his elect people, who suffered more temporall punishments for their sinnes than the most Idolatrous nations, whom hee reserued to a finall destruction.

And therefore triumph not in your sinnes, nor comfort your selues in this impunity; for it is an argument that you are out of Gods fauour, and that when hee striketh hee will strike you home; when his anger is *lenta*, slowe, then it is *magna*, great, *& tarditatem supplicij granitate compensat*, and requiteth the slacknesse of the punishment with the waight thereof. And it is most true and very obseruable that *Iulius Cæsar* said to the Embassadours of the Switzers, That it is a common custome with God to suffer those whom hee loueth not, but intendeth to punish, to enioy peace and rest, and wealth, and pleasure, and aboundance for a long time, *Quo grauius ex commutatione rerum doleant*, that the change when it commeth may grieue them the more.

Valer lib. 1. c. 1.

Comm̃et, lib. 1.

Wherefore to conclude, seeing this buying and selling of sheepe and oxen, which were for sacrifice, and was a farre lesse sinne then our buying and selling of spirituall things, was so odious to our Sauiour Christ, that first of all other things he reformed that, and that diuers times, and by force and violence, and by miracle; seeing by the opinion of the Fathers, interpreters and schoolemen this Simonie is a sinne and an heresie in Christianitie intollerable; seeing it cannot stand with a common-wealth, but thereby one state will eate vp another; learning and the Vniuersities will bee decayed; the Church bee supplied with ignorant pastours; hospitalitie remooued from the state of the Cleargie; and to conclude, it is a signe and fore-runner of some euill to insue to the common-wealth: giue me leaue I beseech you honorable, worshipfull, &c. who are called, if not *implenitudinem potestatis*, vnto the fulnesse of power; yet to some good measure of habilitie and power, *vt auferantur scandala de regno Dei*, To remooue scandalls from the kingdome of God, and from this Church, from this kingdome and common-wealth; giue mee leaue I say, to exhort you, to beseech you,

Peter Blesens. Epist. 151.

you, and euen to adiure you, by this example of our Sauiour Chriſt, that you would vſe your beſt endeuours to remooue this euil, to cut off this ſcandall, this Simonie, this buying and ſelling, and reduce this diſorder *ad honeſtatis gloriam*, to the glory of this Church and common-wealth. You honorable, &c. according to the power and wiſedome that is giuen you from aboue, may be a meanes to amend it, *non eſt meæ humilitatis dictare vobis, vel ſic, vel ſic faciendum*, as Saint *Bernard* ſaid to *Eugenius* Biſhop of Rome, it will not ſtand with the meanneſſe of my place and knowledge, to ſay that thus, or thus it may bee done, but no doubt it would greatly bee eaſed, if the rich patrones who are *pares culpa*, nay *ſuperiores*, equall, nay ſuperiour in offending, and ſinne onely through couetouſneſſe, might be *pares pœna*, with the poore Prieſt, who is tempted to Simonie by extreame neceſſitie. *De cõſider. l. 3.*

I haue beene ſomewhat earneſt and zealous againſt this ſinne, but maruell not at it, for I haue read that *partem habebit cum Simone qui contra Simoniacos pro officij ſui loco vehementer non exarſerit*, Hee ſhall haue his portion with *Simon Magus*, who according to the place he beareth, is not very earneſt againſt the committers of Simony. All that wee can doe is to ſpeake vnto you out of theſe places, and that will be the leſſe regarded, becauſe we ſhall be thought to ſpeake for our ſelues; but I haue giuen you reaſons why it cannot ſtand with a common-wealth, and proteſt I ſpeake it not ſo much in commiſeration of our owne ſelues, who by our couetouſneſſe and ambition haue brought this euill vpon vs, and hauing guiltie conſcienees haue bluſht to reprooue it, as in compaſſion of our ſucceſſors who ſhall ſuffer for our ſinnes, and liue in an age when the finger of the ſonnes will be heauier on them, then the loynes of the fathers, are now vpon vs; becauſe commonly wicked parents bring forth *progeniem vitioſiorem*, An off-ſpring or progeny worſe then themſelues; when if the miniſters ſhall bee liberally bred as we haue beene, *neſcient fodere*, They will haue no skill to digge for their liuings, and if they know themſelues and the *Gregor. 1. q. 1. quiſquis.*

worth and dignities of their calling, *erubescent egere*, They will bluſh and be aſhamed to liue in miſery, and yet of neceſſitie will be compelled *turpiter mendicare*, To go vp and down as the *Leuit* did to find them places to dwel in, and be houſhold *Leuites* to ſome meane *Micha*, *for a ſute of apparrel and meat and drinke*.

Iudge, 17.

But the time is paſt, ſo that I cannot ſtand vppon the ſecond part of my text, which is the reaſon why our Sauiour vſeth this chaſtiſement vppon the prophaners of the Temple, which containeth matter of very great and neceſſary obſeruation, and offereth a larger diſcourſe then this former; this that hath beene ſpoken is ſufficient to trie maiſteries both with my ſtrength and your patience: wherefore becauſe in this one ſpeech I cannot performe that which I firſt intended, as *S. Bernard* ſaid in the like caſe, *facio finem vbi non eſt finis*, I make an end where there is no ende; and end my Sermon, but end not my text: beſeeching God in the merits of our Sauiour Chriſt Ieſus, who at the feaſt of the Paſſeouer entred into the Temple of *Ieruſalem*, and caſt out the buyers and the ſellers there, to purifie this Church of England, and all the Prelates, Miniſters and members of it, from all Simonie, Coueteouſnes, Sacriledge and impious merchandizing to giue grace to the Shepheards, which care to feede their flockes, and to the people with all humanity to entertaine their Paſtors &c.

Serm. 36.

FINIS.